Mark Gospel

Chapter 1

1 Chief of the good announcements of Jes (Chrest) [28*].

[‘son of god’ added by later editor, imposed onto the original text after the fabrication of John Gospel by ‘Jon’ Cerinthus aka John.]

2 Just as that written in the Hesaia (Isaiah) the prophet:

‘Behold! Set-forth the messenger of mine [Aleph]

who prepare-well the way of-you.

3 Call aloud in the lonely, make-ready the way lord

good-vision, make the common-path him.’

4 Came-to-be Joannes (John) the baptizing in the lonely-wilderness 1pro-claimed baptiama reverse-decision so-into letting-go of-error.

5 And came-out towards him all the Joudia (Judea) area and the of-Jerusalem All, and were-baptized under him in the Jordane (Jordon) river from-same-Speaking the ‘not-part-of-errors’ them.

6 And then Joannes put-on-covering hair of-camel and belt of hide around the hips of-self and began-eating locusts and honey wild. [ie from his belt pouch/hip-bag]

7 And began-preaching saying “comes who-is mightier than-I behind me, who not I-am competent to bend to-loosen the tie the under-garment of-him.

8 **I baptize you with-water, he however baptize you with breeze sacred**. [wind, breath or spirit of holiness. Note: female]

9 And began in that-one; the days passing, Jesous from Nazaret (Nazareth) the Galilee and baptized in the Jordan under Joann.

10 And then going-up from-out water he-saw split the sky and wind, in-that-manner pigeon came-down to him.

11 And call began out-of the sky: “You exist the son I the beloved in you good-thought.”

12 And then the wind him ejects into the lonely-land.

13 And exist in the lonely-wilderness forty day tested under the Satana,

[tessera konta four close/count; sara’nta/saran’da is now from tes’sera ko’nta’ as forty from four’ty/four’te’n]

And exist in company of wild-animals and the messengers attendant him.

14 And with the then-given the Joann passing, the Jesous into the Galilee preaching the good-announcement The God.

15 And saying “Because verified the correct-time, and approaches the Realm the God, reconsider faith in the good news!”

16 And walking beside the Sea the Galilee he spied Simon and Andrean – the brother Simon, casting in the sea exist for sailors.

17 And bid them the Jesous “Come back I and make you become fishermen human-beings.”

18 And soon sent-forth the nets and accompany him.

19 And went-forward a-little saw Jakob the, The Zebeday,

And Joann the brother of him, and they in the boat completing the nets.

[Jakob traditionally mistranslated to James]

20 And soon summon them and sent-forth the father of-them Zebeday [of freed slave] in the boat with the wage-workers go-off behind him.

21 And they enter into Kapharnaum [Capernaum] and soon the Sabbaths [Friday-night/Saturday day-time] enter into the synagogue: To-Teach!

22 And utterly-stricken to The Teaching, him exist for to-teach

them in-the-manner competency to-hold and not in-the-manner the scribes!

23 And soon exist in the synagogue them, man in spirit *designated*-unclean [not-kathar or pure-one] and screamed

24 saying “Why us! and you Jesou Nazarene! Passing-by

to-destroy us? Remember you!, who are the ‘holy The God

25 and ‘extra-upon-the-price’, him.”

The Jesous said “Silence! And go-out, exit him!”

26 And convulsing him the spirit the unclean calling called loud and went-out exiting him.

27 And were stupefied All, so-to dispute to each-other “What is this teaching, new down-from authority, and the spirits the unclean upon-orders under-hearing him!”

28 And went-out the hearing him soon everywhere in all the about-area the Galilee.

29 And soon exit the synagogue. Came-out passing to the house Simon and Andrew with Jakob and Joann.

30 The, but wife’s-mother Simon lounging-down at-heating-fire-hearth-pyre, and soon they-speak about her.

31 And towards-came Awoke her holding the hand, and sent-forth her the heating-hearth-pyre, and attended them.

[They are currently reverse engineering Homer to fit in with their false NT translation of Pyre/pyro]

32 Late but become when sets the sol, brought towards him all the badly had, and the insanely-troubled. [demonized/religio-politically afflicted/bible-translators/other be-deviled etc]

33 And existed All The City: to-assemble at the door!

34 And waited-upon-with-therapy many badly had of-various afflictions and demonia many ejected and not send-forth to-chat because they-knew him.

35 And before arrive-night very-much, up-rose exited and went into solitude place and there exchanged-wishes.

36 And hunted-down him, Simon and those with him.

37 And finding him and they-said to-him that “Everyone seeks you!”

38 And he-says to-them “Lead elsewhere to-holding rural-villages-of-city so-that also there I-will-preach; to This for, I-exit.”

[ie the metropolitan area]

39 And passing preaching in the synagogues them in whole The Galilee and the demonia ejecting.[so calming them]

40 And passing towards him, leprous, around-call him and falling-to-knees and saying to-him “That if wish have-power me *declared*-clean-pure.” (Kathar)

41 And moved with-compassion extended the hand of him, hugged-close (or buggered), and says “I-am-willing! *Officially*-Clean!”

42 and directly went-off from him, the leper, and cleansed

43 And snorted him directly ejected him.

44 And he-says to-him stare-at no-one, to-no-one answer, withdraw of-yourself to-show to-the priest-*medic* and bring-towards about the cleansing of-you

which instructed Mouses (Moses) into ordinance to-them.

[Jewish Priests/cohen also served as diagnostic medics to determine ceremonial clean or unclean of people and animals]

[Perhaps Mark had a wicked sense of humor: his source was Simon-Peter one of the 4 sailors, according to Papias]

45 The more-over, having-exited began proclaim much through-fame the word so-to no-further he able plainly into city to-enter but-rather out at lonely places was, and traveling towards him all-sides!

Chapter 2

1 And entering anew into Capernaum after days it-was-heard that in house he-is.

2 And gathered-together many so-that no-further to-be-in-space

not-even the at the door; was-speaking he-to-them the word.

3 And carried towards him paralytic lifted-up under four.

4 And not having-power towards-near him through the rabble: unroofed the roof where was and dug-out let-down the mat where the paralytic lay-down.

5 And having-discerned, the Jesus the faith of-them, gives-verdict to-the paralytic: “Child (or daughter), sent-forth the error-no-part-of”.

6 Were moreover some of-the scribes there seated, debating in the hearts of-them.[midst. Actually the brain]

7 “What this-he so talk? Blasphemy! What is able to send-forth error, if-then not one the God?

8 And at-once at-knowing the Jesus in-the spirit of-him, because so they-reason in themselves, declares to-them “Why this reasoning in the hearts of-you?

9 What is good-task to-answer to paralytic; ‘send-forth the error-part’ or to-answer ‘rise-up and take-away the mat of-yours and walk-about’?

10 Where but appreciate because authorized-out-of-power has the son the man to-send-away errors against the land…” he declares to paralytic:

11 “To-you I-say rise-up take-away the mat of-you and depart into the home of-you.”

12 And rose-up and at-once having-taken-up the mat exited in-front-of all, thereby now-witless All, and rendered-glorious the God that in-this-manner saying “not-anytime did-we-see-it!”

[Episode Highlights disability Access issues]

13 And exited anew beside the sea and all the crowd coming to him [auton] and taught them [autous].

14 And about-going saw Levi the, The Alphayou [Alphaeus]

[ie son of Alphaiou]

sitting at to tax-booth, and says to-him “Accompany me!”

And standing-up accompanied him.

15 And became reclining him among the house of-him and many tax-farmers and of-errors-inclined reclining-together to Jesou and the learners of him; they for many and accompanying him.

16 And the scribes The Pharisay (Pharisees) stared-at that eating with the of-errors and tax-rakes, were-speaking to-the learners of-him “Why with tax-collectors and sinners lunching?”

17 And hearing, the Jesus speaks to-them “Because no need have the-who have-force of-a-pharmacist except they-who bad have.

Not I-pass call-to equitable but: of-error”.

18 And were the disciples of-Joann (John) and those-of Pharisays (Pharisees) fasting. And passing and told him “Because-of which the learners of Joann and the **disciples of-the Pharisays fast those but your learners not fast**”.

19 And answered to-them the Jesous “Not possible the sons of-the nymph-shrine (nymphon’os) among who the nymph (nymphy’os) [gampros=groom] with him is, to-fast? How-much time they-have the nymph-place (nymphion) with him; not the-power to-fast.”

[By implication ‘some of us have work to do’. Nymphaion were built by the Romans at springs of water; a well of fresh water for collection, or washing. Festivals held there inc receptions]

20 Passing but days whenever taken-away from them the nymphy and then off-food that-one The day.

21 Not-nothing cloak tatty unwashed falls onto toga-garment old, if moreover, not take-away; to fullness away-from it, to: ‘new that aged’ and worse: division becomes!

[cloaks used against light-projectiles – pulled tight to shield/deflect] [Pleroma = fullness]

22 And not-nothing throws wine new into wineskin-hide-flask old if moreover not bursting, the wine the leather-wine-flask, and the wine destroyed and that wine-flask; but-rather wine new into wine-flasks new.

[This is due to ancient wine sold still fermenting making gas, unlike modern methods devised by a Methodist]

23 And it-became he on the Sabbaths traveling-about through the grain-spore-place and the reckoners of-his commandeered way to-make tilling the grain-top-stacks.

[some later added to make flour in hands to eat, by way of explanation – rare addition to the text]

[grain stacks on side of fields were unharvested, in-accordance with Moses Laws, so widows, orphans and unfortunates could harvest them, like a food bank]

24 And the Pharisay were-telling him “Why they-manufacturing on-the Sabbaths, which not permitted?”

25 And he told them: “Never-any-time to-know-well-again what manufactured David when need had hungry and those with him!

26 How entered into the House The God, before Abiathar Arch-Priest, and the loaves-bread ate which not permitted if lest for-the priests and gave even to-those with him were.”

[possibly against Abiathar]

27 And told them:

28 “So-to Lord is the son the man and of-the Sabbat.”

[The rabbinical saying from the 2nd century BCE is not in the Western Text verse 27, meaning it was added later. I.e. the popular saying: ‘Sabbath was made for man, not man for the Sabbath’, or variants there-of. Not written by author Mark]

[or ‘son of man’, popular translation. Generic non-messiah enigmatic term. The definitive article exclusive to the New Testament use ‘**The** Son of’ was taken by some as confirmation that the Christ (spirit) was Seth son of Adam, returning for the common good. ‘adam’ means ‘man’, found in the Hebrew texts. Enigmatic usage by *The Christ*. Also suggests entre that *Jesus* was the son of Pandera (Aramaic), Pantera in Latin of the legions]

Chapter 3

1 And entered anew into the Synagogen and exist there man dried-up holding the hand

2 and watching-about him if on-the Sabbaths therapy him so-that might-charge-with-offense of-him.

3 And tells to man to the hand holding dry: “Arise into the middle”

4 And says them “Lawful on-the Sabbaths a-well-doer or a-bad-doer? Spirit to-save or kill-outright?”

They more-over were-silent.

5 And around-harm them with vengeance afflict-jointly at the miserable of-the heart, he says to man “Extend the hand you!”

And extended and against-down-stand the hand of-him!

[possibly into water to re-hydrate, like a plant]

[Psi not Pi, a tricky one but significant. Grammatical morphing of harm]

6 And exiting, the Pharisays (Pharisees) enthusiastically with the Herodians, advisement gave-out defecting of-him what-how him at-destroying.

[The religionist-legalist-extremists here idiosyncratically teamed up with the very decadent secular political]

7 And the Jesus with the learners of-him again-made-space towards the sea many plenty from the Galilee attended and from the Judea.

8 And from Shrine-of-Solomon (Jerusalem), and from the Idoum (Edom) [south of dead-sea] and other-side the Jordan and around Tyron (Tyre) and Sidona (Sidon) [in north] plenty, many having-heard how-great he-was-doing came to him.

[possibly no-one from Samaria of the Samaritans]

[Hierosolymōn Shrine-of-Solomon relates to The Temple of Solomon, enlarged by Herod. Thus Mark Gospel written pre-70 ce when it was destroyed by Titus in

reprisal at the Jewish cults and Christians led by Peter burning down half of Rome in the reign of Nero Caesar. Jesus said to have encamped outside the city. Julian offered to rebuild it, but the Pharisees objected]

9 And he-quipped to the reckoner-learners of-him in-order-that a-little-boat to-persevere him through the crowd in-order-that not press-hard-on him.

[this does not mean the boat was in the water]

10 Many for therapy so-as-to at-upon him where of-him might-hold as-many had pains.

11 And the spirits the unclean whenever him discerned forwards-fell he and shrieked commanding “You exist! The Son the-of God!”

[as in ‘The Righteous High-Priest’, from Sons of Seth/the righteous/correct – Judaism of ‘sons of god’; mystical arch-Priest of the shrine of solomon – Philo, as a ‘son of god’, (and Logos as Demi’urge) and popularized by Augustus Caesar Son of God (Julias) cf Divi Filius, and later deified with a temple in Rome]

12 And often at-taxing they, so-that not him apparent to-do.

13 And goes-up to the hill and calls-towards-self those willing himself and they-went to him.

14 and made two-and-ten (who also delegates (Apostolus Apostles) named) so-that exist with other and that set-apart to proclaim.

15 and to-have delegated-influence to-banish the demonic.

16 and imposed name to Simon: Petro.

[rocky-ground or pebble or gem-stone or boulder]

17 and Jakob the of-the Zebeday [poss. Of-slave-woman/mother] and Joann the brother of-the Jakob and imposed to-them names Boanerges [Chaldean] which is Sons Thunder.

18 and Andrean and Philipp and Bart'tholomay and Math'thay

And Thoma and Jakob the of-the Alphay [a Levi] and Thadday and Simon 'the Cananite'

19 and Jouda of-Karioth [inhabitant of Kerioth] who also surrendered him. [better known as Judas Iscariot]

20 and passing into house, and convenes again the crowd so-that not able them not-even bread to-eat.

21 And hearing that, party other passing to-force him answered "For that; out-of-wits!".

22 And those scribes, those away-from Shrine-of-Solomon having-descended bid that "Beelzeboul has, and that in Archont of-the demon-place bails-out the demonia."

[Lord of the Council. Perhaps adapted from Lord of Lord; BaalofBal or good bal of bad bal, another title for Baalzebub of Ekron, Lord of the-flying-ones. Also Lord of lord. Phoenician

Also Greek Boule, elected council of the ekklesia Assembly in Athens and Corinth, and used as a form for the churches]

23 And calling-towards them, in parables answered to-them

“How able Satan: Satan’s, bail-out?

24 And if Queen to her-own part-fragments cannot be-able to-stand the Queen that-one.”

25 And if house to her-own divided not will-be-able the house there to-stand?

26 And if-infact the Satan rose-up at itself and divided cannot be-able to-stand but an-end has.

27 However not able no-one into the house of-the strong-man into-to-go the cover of-him plunder: if-possible before the strong-man – I-declare-unlawful ! – and then the house of-him will-plunder.

28 Amen! declare to-you that all will-be-sent-forth the descendants the of-humans the mistakes and the blasphemies as-much-as if-possible blasphemed.

29 That but an blaspheme into the spirit the holy never has complete-pardon into the centaury but liable is perpetual mistake.

[aiona means 100 years however you look at it. From Aion, epoch/age/era/times]

30 Because claimed spirit impure has.”

[uncertain dialogue end]

31 And passing the mother here and the siblings there and outside standing-firm set-apart towards him calling him.

[adelphoi plural of adelph base for brother +os, sister +e, other/non-binary +on]

32 And seated around him crowd and said “Self look!, the mother you and the family you (and the sister you), outside seeking you!”

33 And setting-apart-this they said “What is the mother of-me and family of-me?”

34 and around-bothering those around him circle sitting say

“Look! The mother me and the siblings me!”

35 “Who indeed an make preferred-will The God this brother me and sister and mother is.”

Chapter 4

1 And again commenced teaching beside-about the sea. And together towards him crowd the-most so-that he into boat

on-board sat in the sea and all the crowd towards the sea at the land was.

2 And to-teaching them on parables many by-itself in the teaching there:

3 “Hear Seeing! Went-out the Sower to sow.

4 And began in the sower which indeed alighted about the road and came the birds and ate-up it.

5 And other alighted on to rocky-looking what-where not having soil much and enthusiastically out-up-toil through the, not having depth, soil.

6 And when up-toiled the sun searing-heat and through the not having root, withered.

7 And other epi-centre (centered-at) is the thorns, and rose-up the thorn-plant and crowd-smothered it, and fruit not give.

8 And other epi-centre is the soil the beautiful, and gave harvest being-risen-up and increasing, one thirty and one sixty and one *a*-hundred.”

9 And he declared “Who has ears to-hear, hear!.”

10 And when came down alone, question him those about him together the twelve: ‘The Parables?’

[The next bit takes on something of a Mysterion mystery-play narration]

11 And reckoning it**: “To-you the Mysterion given of-the Queendom The God** - that one – but for outside in parables, that everything becomes.

12 So-that looking-at, do-perceive, and not stare-at. And hearing, comprehend, and not put-together. Not when revert and send-forth by-it-self.”

13 And says” Themselves Not appreciate the parable?

This and how-much All the parables Gnosis/will-you-know?

14 The sower; the word sows.

15 These but exist they along the road where scattered the logos/word and whenever listen, enthusiastically passing The Satanas, and removes the word that scattered into them.

[Satan-as fem form, as is kingdom/realm in feminine, but deity/goddess in male form: God (ie Abba) – as stated, a mystery, perhaps? It indicates that Jesus was a Kabbalist of Jewish Mysteries. cf Hazal era: superstitious Zugot bce, Tannaim ce 2 aiona: Zakkai of Galilee, Gamaliel, Hillel. Zohar of Leon, & sephiroth;eg sifir Adam scroll] [Gnos**e**s with an e, later gnos**i**s with an i, and same with Chr**e**st to Chr**i**st]

16 Also these are like-wise those at the towards-stoney scattered, who whenever listen the spoken; enthusiastically with cheer receive him.

17 And not possess root in its-self; rather besides-weather are, then became pressure or chase-me through the word enthusiastically scandalised-trap.

18 And others are those into the thorn spawned. These are those the word they-listened.

19 And the concerns of-the generation and the deceptions of wealth, (and the ‘about the remaining longings’ in-hailed) simultaneously-crowd the word and profitless it-becomes.

20 But these are those at the soil the beautiful spread whosoever listen the word and acknowledge fruit-bearing:

One *a*-sixty, and one *a*-hundred!

21 And saying “By-itself not move a lamp so-that under the *metal*-bucket [9 liter/litre modion] placed than under the recliner-couch. Not in-order-that at the lamp-stand-of place.

[Tip: having standard set locations to use, therefor easy to locate item. Same with cups]

22 Nothing for is concealed if not so-that made-apparent neither became a-secret but that-rather pass into apparent.

23 If someone has ears hearing hear-then.”

24 And saying “Of-Itself, discern what hear; in that measure counting: comparative-sets you-guys, upfront-place-sets you-all.

[i.e. wisdom & karma. Avoid hate speakers; do honest dealings]

25 That for snake put-*with*-tools it, and then not snake, and which snake taken-away from there.”

[That one was obscure! Probably horned Viper etc]

26 And saying “In-this-manner is **The Queen The God** as person cast the spore-seed at the world.

[Basileia fem. God can alternate form/image. Cf Both Adam & **Eve in image of**. So that is a lot of churches in the naughty house!]

27 and lie-down-to-sleep and awake night and day and the seed sprout and lengthen; how not appreciate, self?

28 Automatically-its-self the earth bares-fruit, first plant then stack then full grain in to stack.

29 When also offers-along the fruit directly set-apart the sickle (drepanon a bent-blade/harvester/side-blade, not a Sica upper-blade/vine bent-arm/tusk; distinct from a chef’s knife) because stand-by the reaping.

30 And saying “In-what-way same-body the Queendom of-the God? Or in whom her parable place?

[auten=her]

31 In-the-manner seed of-mustard [Prob: Brassica black-mustard] that when scattered at the land smallest is all the seeds which on the land. [1.3mm round sphere]

32 And when scattered up-goes larger *than*-all the domesticated-plants and produces branches great so-too able under the shadow there the birds down-tent.

33 And of-this-sort-this parables many spoke by-itself the word just-as enabled understanding.

34

6

9

afraid-of…

Fin!

(Ends the Gospel of Mark) - 083

There is also, some who add Bishop Ariston’s addition to the text, Verses 16:9-18 (cf Alexandria), usually with 2 extra verses 19 & 20, (early extra addition possibly by the heretic Iraenicus). This is known as ‘The Longer Ending’ to Mark Gospel.

Not written by author Mark. Usually left out is the rare addition of Satan verse 14b. Some even run to adding the forged shorter ending after verse 8, with or without the other works of the anti-christ. Often with.

The Alexandrian Text

Aleph X (Sinaiaticus). and B (Vaticanus), texts from around 400s ce, said, based on earlier and the earliest Codex. Cited by saint Paul & his shadow-of-Paul in the Pauline works, and so reveals the Alexandrian text to be based on the same copy text saint Paul read from!

This makes sense, as The Library of Alexandria – largest in the Roman Empire – by law made copy of all works brought into the city. Therefor they would have a very early copy of the texts, however updated.

It is said Mark escaped the burning of Rome of 64 ce, possibly bailing out of the plan beforehand and fled to Alexandria, Egypt, leavening Jesus and Peter in Rome.

Mark will have brought his Gospel with him, and the scribes who even copied the special Jewish works, will have made a copy of Mark’s original text.

Paul and Mark travelled together earlier, before they fell out – not least as Paul believed Jesus had been crucified and resurrected, and met him very much alive in Galilee on the Jerusalem-Damascus road that branched at Nazareth.

Mark knew otherwise, as did Peter, scholar Basilides of Alexandria and the Sethians (who were middle-eastern Christianity including Palestine, Syria, Armenia and Arabia Nabataea).

Luke Gospel cites Jeremjeh better known as Jeremiah from the same source as the Alexandrian LXX. Jeremjeh

was a false prophet who is an asset as he disproves bible inerrancy as a false teaching and as bible idolatry, as Pharaoh Necho repelled Nebuchadnesser of Babylon attempted invasion of Egypt in 601 bce. cf Jeremiah 43:8-13 . In 525 bce Cambyses of Persia invaded Egypt. The copying the LXX in Alexandria was a scandal at the time to many Jews.

Any mistakes in the translation, I must confess, are those of The Demi'oUrge, in whose image we are partly & imperfectly made. Other translations may more wholly reflect this.

Any brilliance is largely mine, at times as-though The Pleroma inspired.

With thanks:

Biblehub USB text, Biblegateway, Wiki, Wiktionary vis translation of obscure Koine Greek, BTerry vis textual variants, and others.

-Kata Marcon – down-from Mark-

In memory of Simon of Cyrene, freedman of the Jerusalem Synagogue of Freedmen (Cyrenes – according to a Roman), 'The Redeemed', who's sacrifice can be said to have changed the world we lived in.

2023 Prophetess Nicole de Hodotor.

Of Tithes of the redeemed slaves. This process only made sense as the freed-slaves contributing tithe so as to get enough money again for the purchase of a new slave to set free. Rinse and repeat. Purchased at a price.

The Temple of Diana also offered sanctuary to escaped slaves. Jews in Jerusalem especially had a similar policy – that the church followed – of buying Jewish slaves to set free – and put them in the care of a special synagogue of freed slaves in Jerusalem – especially from the Greek colony of Cyrene – which were noted for participating in revolts against the Pax Romana – as did Sparticus.

The Gnosis spread, but many of its early devotees were thus quite militant in practice. The burning down of Nero Caesar's City of Rome in 64 ce needs to be seen in this light – of freed slaves of The Chrestus. Many such are reported to have followed the Paul-Cerinthus(Jon) resurrection belief despite earlier texts. In 2nd Treaty of the great Seth Jesus claims it was another who was crucified.

Other activities involved night time raids to steal execution crosses, and burying them, in order that they were unavailable for the next crucifixion. Such was what saint Helena found.

This is why new crosses had to be carried to the execution site, as they tended to quickly vanish.

Alternatively they made useful roof beams for certain carpenters.

The Fall of Rome, and Persia

This was how then, the Roman Empire brought about its own collapse. Even Constantine's state Christianity could not fend off Totilla the Arian Goth in 510 ce, but rather created the rift.

Similar arrogance of elites against Mazdak's reforms brought down the Persian Empire – the gate of the unseen aristocracy owned – and was – the Zoroastrian priesthood, ill-prepared against the Umayyad Kingdom-caliphate's social welfare, or its Christian army. During the collapse of Persia they forced Zurvanists to become outwardly muslim in an inquisition for the true faith. Reduced to the Tehran crescent, the archons declined to fund the outlier frontiers against the raiders, leading to another exodus to India and the fall of Tehran.

The Gods, it is said, move in mysterious ways.

Of the Early Church

In creating an **Ekklesian** (Koine of Ekklesia) Assembly based on the Geek Governance style (and Synagogues), Chrestus instigated democracy in the assembly of citizens – or church – as a public open congregation, with democratically elected Governing Board – **The Boule**, to oversee daily affairs (redeeming slaves, ex-slave tax for new redeemings, welfare, annointings with chrism oils (inc olive oil) etc, but not church buildings/temples). Thus an overseer (Bishop) was democratically elected by the people attending.

This changed in the 300s ce with Caesar Constantine's establishment of religion as state asset – with state

waged Priests and Priestesses as per the Roman system, closeted in temples converted to Christian use. Such was the episcopal system of the great harlot that still defines much of Christendom. By contrast the Cathari used barns and upper hay lofts as needs be.